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WEEKLY REVIEW.

—What would English politics be without the leavening influence of Christianity? This is a question difficult to answer, but which ever and anon receives an indication when some more than usually godless proposal comes before the House of Commons. When British Christians are aroused, in spite of the fact that they are decidedly in the minority as compared with the general population, yet when some question of plain right and wrong is placed before the country this God-inspired minority makes its voice and influence felt in the counsels of the nation. Two instances of this have occurred within the past month, the first in the repeal of the laws regulating sin in India, and the other in defeating the Compensation Clauses in the Local Government Bill. The papers to hand by this week's mail tell of the action of Christians in opposing the latter, a telegram published in our last issue relates their success in these significant words, "Government withdraws the Compensation Clauses of the Local Government Bill in order to appease the Temperance agitation on the subject." On the second of June a Demonstration was held in Hyde Park under the direction of Mr. F. N. Charrington of East End fame. Among the speakers were Sir Wilfrid Lawson, Bart., M.P., Mr. W. S. Caine, M.P., Mr. James Rowlands, M.P., Mr. J. Rowntree, M. P., Rev. Canon Barker, Hon. Conrad Dillon, Mr. John Taylor (Chairman National Temperance League), Mr. J. H. Raper, and many other well-known friends of the movement. A large contingent from the Wesleyan West End Mission joined this demonstration in procession, headed by their brass band, the Rev. H. P. and Mrs. Hughes and other workers. The *Methodist Times* says that so keenly the deadly mischief of the Compensation Clauses was realised by those who are at work among the poor, and so necessary was it felt that the attempt of Mr. Chamberlain and the *Times* to retain those clauses should be overpowered by Christian indignation, that it was decided at the last moment that this procession should join the demonstration from the West End Mission. A mass meeting of Wesleyans was held in the Central Hall, Birmingham, on the previous Friday to protest against the Compensation and other licensing proposals of the Government. The Primitive Methodists also took similar action by petitioning Parliament very widely. The other Methodist bodies moved in a similar direction. The London Post Office authorities state that never before have they had to transmit so great a mass of papers, &c., in the shape of protests against the Compensation Clauses to the House of Commons, coming as they do from all parts of the country, and so great has been the pressure that an additional cart for the House of Commons was found necessary.

—In spite of the recent assurances of the doctors attending the late Emperor of Germany, that nothing of a cancerous nature was discernible, and that the disease from which the Emperor was suffering was but acute peritonitis, the *post mortem* reveals the fact that the first diagnosis of the disease was the true one, and that Frederick the 3rd has died from that deadly complaint—smoker's cancer. To how many smokers will this come as a warning? It should be used as an example for the instruction of boys,—for in this as in all other injurious self-indulgences the only safe way is to "leave off before you begin." The Emperor of Germany has had every possible alleviation and succour that money could procure, and yet nothing could stay the certain progress of the disease. One's own memory recalls the cases of poor men suffering from the same cause, in which they literally died from starvation—from inability to take any nourishment through the encroachments of the disease. Our correspondence columns this week show one cheering example of a brother who has been enabled by the grace of God to give up this degrading habit. May many more take warning and do likewise.

—Miss Clara M. S. Lowe, a dear old lady known to many in India in connection with Miss Reade's Mission at Punrooty, in which she was at one time a helper, and has since been chronicler, writes to the *Christian* to raise a note of praise for sight restored from total blindness. She says:—"I am told that the prayers of your readers were asked for me during my recent total blindness. May I ask you to insert a note of praise for answered prayer in the priceless gift of sight restored through the Lord's blessing on the skill, care and kindness lavished on me in the "Invalid Ladies' Home," 90, Harley-street? May the restored gift be used for the Lord's glory.—Yours in one blessed hope, Clara M. S. Lowe."

—Among many letters received by the Editor of *The Christian* on the subject of "Licensed Sin in India" is one from Archdeacon Govett of Gibraltar, expressing his hearty approval of the line taken by that paper in regard to impurity in India. "A missionary from Burmah" also writes as follows to the *Christian*:—

In your issue of the 18th May, in an article headed "Christians *versus* God," you mention the case of General——, who doubts Mr. Dyer's statements regarding the working of the C. D. Acts in India.

This is not strange to those who have much Indian experience in mission work. Christian men in that land, so full of heathen abominations, are naturally reluctant to touch these evils, and it is, of course, the policy of all in favour of these C. D. Acts to cover up their working as much as possible.

As a case in point. On my return from India, the other day, I met an old friend, General——, who had been on military duty at the same station with myself for several years, and yet he did not know that the Acts were in full swing at that station while he was there, until I informed him of the fact, because he had expressed his doubts about the accuracy of Mr. Dyer's statements. I have also found missionaries of considerable experience who were quite ignorant of these Acts, though working their abominations at their very doors. I myself did not appreciate their evil working for some years, though the Lock Hospital was not far from my own mission-house. The well-sounding name, "Contagious Diseases Acts," covers a pit of corruption, and is thus very misleading. Another reason why these Christian gentlemen are so ignorant of this great evil is the fact that the natives even do not like to speak of these things to Christian Europeans for very shame.

After an experience of over twenty-two years, several of which have been devoted to a careful study of the working of these Acts in Burmah, I believe Mr. Dyer's statements to be facts, under rather than over-stated. He has not pointed out to us as yet, so far as I have seen, the tremendous influence to lower moral tone these Acts have upon all who have to do with them in other than a hostile attitude. To touch pitch is to get soiled; to have anything to do with these Acts is to suffer harm. I have known Indian officials to resign Government appointments rather than take duty under these Acts. I have seen so many pure-minded young men coming to India from pure English homes, gradually lowered in moral tone till they have been drawn headlong into the pit of immorality through the influence of these Acts, that I have cause to regard this part of their evil work as among their worst features.

These being the facts, I must confess that the hesitation of Christian men, when once the facts are before them, to join hands with the Master in destroying this gigantic work of the devil is a marvel.

We want more such men as Nathan, John and the Prophets of old, who are not afraid to denounce evil wherever they meet it, among the high or low. Are we really the salt of the earth? Let us preserve the good and destroy corruption, else we have lost our savour. Christ went down to the lowest depths to save men. If we hesitate to follow, are we one with Him? I see no middle ground.

—On the occasion of Bishop Taylor's Report to the General Conference the *Christian Witness* says an immense throng of visitors filled the galleries, among them being many ladies. Bishop Taylor of the African Mission was introduced to the Conference and read a lengthy paper on the results of his work in distant lands since 1884. He said his success in Liberia was wonderful. The Liberians were getting thrifty. The coffee trade had been good there, very many mills having been introduced. The people live comfortably and dress well on Sundays. The Bishop next read a statement comparing the state of affairs in Liberia in 1884 and 1888. Schools, scholars, teachers and

ministers have increased in numbers. The liquor traffic has grown less and is now confined entirely to the Dutch settlers. He next gave a history of his experience for the past thirty-five years. Then he dwelt at some length upon his position toward the General Conference, it being claimed that he was not entitled to a seat among the Bishops, and denied that he was in any way disloyal, and is therefore entitled to a seat. Bishop Taylor furnished an exhibit of statistics showing the growth in all matters connected with his mission in Liberia since 1884, which proved beyond a doubt that his labours were crowned with success. The Bishop's report was referred to the Committees on Missions and Episcopacy.

—THE *Indian Spectator* has been calling attention to the long hours and incessant work entailed on the mill hands in Bombay, who work 13½ hours daily with two half days only off each month. The *Indian Spectator* advocates that a Factory Act should be introduced into India, giving a 10 hours day to all mill workers, men, women and children, to enforce stoppage every Saturday for half the day for cleaning up and on every Sunday—not because it is Sunday, but because it gives one day's rest in seven, and allows the hands time to do their marketing in the larger and cheaper markets, and time to wash their clothes, and also allows the officials a little rest. The quotation of the above in the *Times of India* has drawn correspondence from European mill-hands which shows how eagerly such a factory act would be welcomed by Natives and Europeans alike. One of these says: "At present the rule is to stop two days per month, and as the hands have to come and clean up, and all repairs have to be done ,then, it only really means two half days. As to the hands in the engine department, it is, of course, their busiest time, and many oilmen, and engine-room hands do not have a whole day's holiday throughout the year.

"Nothing can be done to remedy this at present, unless the Millowners' Association help us. Would it be too much to ask them to give us Saturday afternoons and one Sunday per month?"

Another remarks that "in the case of European mill managers and engineers whom the majority of mills employ, is not their lot a hard one, from the early hours of the morning till night, the whole year round are they not constantly engaged in their respective mills? There is no Sunday or holiday for them, and when native holidays do occur are not mill engineers' hands filled with repair work of some description in connection either with their engines or boilers?

"Although India is not a Christian country, yet the Government of the country is a Christian Government, and its Christian subjects should have some consideration when their religious rights are simply ignored. Is there an European mill manager or engineer in Bombay who ever has time either to attend his church or read the Bible in comfort to his family on a Sunday? Would not these officials and their families feel grateful to the Bombay Government if the steam using factories were compelled by law to close from Saturday 12-30 p.m. to 6 a.m. on Monday morning?"

It is refreshing to note that the *Indian Spectator* though it is careful to assure us that it does not suggest Sunday as a rest day *because it is Sunday*, yet cannot improve upon the Creator's beneficent provision for the health and comfort of His creatures by suggesting any better arrangement than one day's rest in seven. We earnestly hope that the agitation may continue till the Indian Mill hands get that weekly cessation from toil which is the birthright of all God's creatures, whether they know it or not, and which it should be the first care of every enlightened Christian Government to secure for its subjects. The Commandment is for us and for our children "and the stranger that is within thy gates." This latter is too often overlooked by professing Christians in this country, so it is not perhaps so much a matter of surprise that the Government is content to ignore it.

—THE following telegram appeared in the London daily papers of Monday, May 28th. Evidently it was not considered of sufficient importance to be published in India, as it has only reached here by this mail—or perhaps it was rather too humiliating seeing that the existence of the circular in question had been denied up to a few days previously.

"Simla, May 26.

"The circular memorandum issued from the office of the Quartermaster-General in India on June 17, 1886, relating to the subject of prostitution, has been cancelled."

ENTERED INTO REST.

DEMA STONE ERNSBERGER, wife of Rev. D. O. Ernsberger, of the South India Conference of the M. E. Church, died in Bombay, June 10, 1883, of diabetes. She was born in Lockington, Ohio, U. S. A., July 2, 1859. In 1884 she came to India whither Brother Ernsberger had preceded her They were married in Bombay Oct. 29, 1884, by Rev. D. O. Fox, and proceeded almost immediately to their appointed field of labour, at Lingsugur, in the Canarese country. This place was fifty-six miles from the railroad, and had no European inhabitants but themselves. The following May, they removed to Raichore, a place on the railroad. In 1886, they were sent to Goolburga where she was living when the fatal disease began. The climate of India had not been favourable to her health. Malarial fever was her almost constant enemy. Thus her otherwise strong constitution was undermined, and rendered an easy prey to the dread disease, which seized her.

Sister Ernsberger's religious experience was deep and fervent, yet always eminently practical. In very early life she was converted and joined the M. E. Church, and she early gave proof of her practical piety by aiding in the Sabbath School, and in all the work of the Church. In 1880 she definitely sought and consciously found the blessed experience of Perfect Love, in the light of which experience she walked joyously and consistently until she was summoned home. In her estimation religion did not consist of raptures of emotion, but in purity of heart, and uniform, unhesitating obedience to God. When consecrating herself to the life of a missionary in India, she presented herself "a living sacrifice," and by the grace of God was enabled to keep the consecration inviolate Her constancy was unbroken. Only when she could be no longer deceived as to the nature of the cruel disease which had fastened upon her would she consent to leave her post for a change which, it was hoped, would do her good. But the change came too late. She came to Bombay on Monday the 4th of June only to breathe her last on Friday the 10th. In the lucid intervals of the last few days she was happy in the Saviour's love. Her dying testimony was "There is not a cloud in my sky." Her remains were laid to rest in the beautiful cemetery at Sewree, near the body of the now sainted George Bowen, there to await the time when they that are in their graves shall hear the voice of the Son of God, and they that hear shall live.

The afflicted husband is left with two little ones, aged three years and eight months respectively. Both the children as well as Brother Ernsberger are in poor health, and will likely proceed to America as soon as arrangements can be made. He is graciously sustained in his crushing sorrow, by the abounding mercy of God. Let us write above her grave the words of the Saviour "She hath done what she could."

H. C. S.

THE CALCUTTA MISSIONARY CONFERENCE.

THERE was much rejoicing at the Calcutta Missionary Conference over the repeal of the C. D. Acts. A great reproach is lifted from Christian workers by the removal of these terrible stains. The peculiar utterances of Sir John Gorst in the Commons and Viscount Cross in the Lords were referred to as another instance of human depravity. It is really sad that the affairs of this Empire are in the hands of gentlemen who declare, as Sir John Gorst did in the House of Commons May 14th, that the C. D. Acts "have been suspended in Bombay, Madras and Bassein," while Lord Cross repeated the same tale in the House of Lords on the following day. Those gentlemen might as well say the Himalayas have fallen into the Bay, and the Ganges has dried up. The case is sad and extremely painful. The Conference is not going to sleep now that victory has come, but vigorous efforts will be put forth to bring the liquor traffic under the ban of the Home Government.

The subject for discussion at the Conference was "Unutilised materials for increased Christian Agency; how to utilise them," and Babu Kali Charan Bannerjee gave a very interesting talk upon it. The speaker said that in treating the subject he would touch upon four things:—(1) A real necessity. (2) An assurance that this need could be met. (3) An impeachment of present Agencies, and (4) a more excellent way, or a suggestion as to how to reach greater efficiency. After stating his thesis the speaker darted off into a warm exposition of the Saviour's words, "The harvest truly is plenteous . . . pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Special emphasis was laid upon "pray." The exposition of that word and the word "labourers" gave an opportunity for the impeachment which was artfully made against inefficient pastors and careless workers. The whole address turned upon pastoral inefficiency in Bengal. Clearly and forcibly the active, not merely contemplative, side of prayer was shown or, as another said, the duty of men to answer their own prayers. The broad term labourers was shown to be as inclusive as the term Christian, while individual experience testified that, while Paul planted and Apollos watered, men of less ability gathered in the sheaves.

Christian agency was distinguished from Mission agency, the former being non-conventional and as broad as the term "working disciple." Some differences of opinion were expressed over this point; some thought that every pastor could find work for all willing workers in his Society. But some pastors do not, hence the speaker's plea for undenominational Y. M. C. A. work was timely and forcible, if a little anti-church in its tendency.

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The organization that gathers up the unutilised agencies in the Church and leads them against the common enemy has valid claims upon divine and human recognition. The ideal pastor makes his Church a hive where all are workers. But this clergyman is not seen every day. Few churches are properly mobilized. Few pastors can train their flocks in Christian work. God raises up other agencies when the Church fails. Two valuable suggestions came from the discussion of the theme. First, work for Christ is the normal condition of the Christian. Neglect, indifference, or sloth mean death. Secondly, missionaries, male and female, ought to lay the burdens of the cross upon every man and woman that owns Christ. In singing, praying, speaking, distributing tracts, visiting friends, interpreting and communicating the message, every man and woman may be multiplied many times. Organize, and commission every saved soul to tell of the Saviour and see that he does it.—*Indian Witness.*

THE USEFULNESS OF THE MOSQUITO

Few of us have the heart of grace to say a single good word for the mosquito. The tiny creature is, perhaps, the greatest torment of every-day Indian life, and we think of it only as a pugnacious and bloodthirsty little wretch, against whom war to the death has to be ceaselessly waged by day and by night. However, we may take it for certain, that in the wonderful chain of nature the mosquito has its uses, though our appreciation of these can hardly be expected to be so lively as our disapproval of its evil propensities. Moreover while the vices of the mosquito appeal to our feelings in a very obtrusive and disagreeable manner, its virtues require for their discovery the research of the microscope and the patient observation of the naturalist.

At a recent meeting of the Madras Auxiliary Branch of the Asiatic Society a most interesting paper was read, collating a number of facts in regard to the uses, so little known, of the mosquito. It was pointed out that the life of the mosquito is twenty-nine or thirty days, but that only three days of this period are passed in the form of a flying insect. The creature exists three days in the egg form, twenty-one days in the form of a larva, and two days in the form of a chrysalis Its natural *habitat* during these twenty-six days prior to its becoming a flying insect is the foulest and most fetid water, to purify which, we are told, is the chief mission of the little creature's existence. The food of the larvæ is decayed animal and vegetable matter, and, extreme voracity being one of their characteristics, all the energies of their existence are, in fact, spent in clarifying contaminated water.

The apologist of the mosquito, therefore, claims that, as the creature exists twenty-one days as a larva, and only three days as a flying insect, its period of virtue is seven times as great as its period of vice—indeed the animal is free from all blameworthiness except during one-tenth of its life, while about seven-tenths of its existence are actually devoted to good works.—*Punjab Mission News.*

One who reads the *War Cry* says it is wonderful how many children of praying mothers are converted in the Salvation Army meetings.

Mr. Moody has invited a number of Cambridge undergraduates to spend their vacation at Northfield in Bible study.

The meetings for Bible study at Northfield, arranged by Mr. Moody, are announced for June 30th to July 15th.

Epitome of News.

Saturday, June 16.

—There has been trouble about the exhibition of the Jubilee presents at Glasgow. In the first instance the Queen refused to lend them, but finally, owing to the intervention of Lord Lothian, it was agreed that they should be sent, except the "personal" presents, on the understanding that they would not again be exhibited anywhere. Then, owing to some official blundering, all the presents were despatched from South Kensington to Glasgow, and, no sooner had they arrived there, than a peremptory order was telegraphed from Charlottenburg (where the Queen was then staying) that the personal objects were at once to be sent back and forwarded to Windsor. The principal presents are to be arranged at the top of the grand staircase at Windsor Castle, in cabinets and on stands, which are now being manufactured at the Royal Works for their reception. The others are to be distributed between Balmoral and Osborne.

—The Government of India has forwarded a copy of the letter of the Indian Association about the coolie question in Assam to the Lieutenant-Governor of Bengal and the Chief Commissioner of Assam, with a request that an enquiry may be instituted into the allegations therein made. Whatever further action will be taken in the matter must depend on the replies. If necessary, the Government of India is fully prepared to appoint a special commission to investigate the working of the Assam Coolie Laws. The letter of the Indian Association is careful to deal with statistics two years old; but the last returns show the mortality among coolies to be much less than that mentioned in the letter, and also that the relations between planters and coolies are much improved.

—*The Oudh and Rohilkhund line becomes a* State Railway from 1st January next.

—The Master of the coasting steamship *Bhownuggur* was charged at the Fort Police Court on Friday of last week, with not having reported three deaths that had occurred from cholera on board his vessel. According to his evidence it was the first time during his eight years' experience as master of the *Bhownuggur*, that he had had deaths to report, and he was ignorant as to what officer he should inform. Through his carelessness the cholera-infected passengers were allowed to land, and the serious consequences that ensued led to the discovery of the fact. A number of the passengers went to one of the largest blocks of buildings in Bombay, partly used as a dhurrumsala and also containing a school. Within a week no less than eight deaths occurred from cholera in that place. Fifteen persons in the dhurrumsala were found suffering from the disease and eleven others in adjoining houses. Other cases subsequently occurred. The Master of the *Bhownuggur* was sentenced to a fine of Rs. 200 or in default of payment to undergo three months' rigorous imprisonment.

—Mr. Cuthbert Fraser, a District Superintendent of Police in Berar, recently had a very narrow escape of being killed by a tiger at Amraoti. He was told that a tiger was lying dead beneath a tree, but as he neared the spot the animal roared and came towards him. He fired two shots one of which knocked the tiger's right eye out. The second wounded, without killing the beast. Mr. Fraser had no other cartridges and in a short time he found himself in the tiger's clutches with its claws hooked into his leg. He was lying on the tiger's blind side and just then the animal caught sight of Mr. Fraser's orderly running away. Thereupon he left Mr. Fraser and gave chase, killing the man on the spot. Mr. Fraser escaped. The next morning he recovered the body of his orderly and found the tiger lying dead beside it.

—A conspiracy has been discovered in Secunderabad to procure telegrams passing through the local Telegraph Office from the Residency and the Nizam's Government regarding the Mining Scandal. Several persons are implicated, amongst whom is Ahmed Ali, a signaller and son-in-law of Huk's brother, the Subadar. A man named Hillier was also arrested, who made a clean breast of the whole affair before the Magistrate. Ahmed Ali and another are on bail. Further inquiries are being made by the police. It is understood the object of the conspiracy was to keep Huk informed of passing events.

—A mass meeting, on the protection of the cow, probably the largest ever known here, was held in Lyall Hall, Gooda, on the 15th inst. The building was so densely overcrowded that hundreds of persons were compelled to stand. Colonel W. P. Harrison, Deputy Commissioner, presided. Mr. Sriman Swamy, Secretary to the Cow Memorial Fund at Allahabad, addressed the meeting, with remarkable fluency in Hindi, on the preservation of the bovine species. He said that the paucity of cattle was to be accounted for in three ways—the slaughter of cattle, disease, and poverty. He appealed to the audience of Hindus and Mahomedans to join the movement in making common cause of the grievance. Four resolutions were passed, expressing sympathy, appointing a sub-committee, and opening a subscription list. The chairman observed that the indiscriminate slaughter of cows was very injurious. A vote of thanks to the chairman carried amid deafening applause closed the meeting.

—Information was received in Bombay yesterday that Mr. James Grant, the late agent for the Bank of Bombay at Kurrachee, who was undergoing a sentence of six months' imprisonment in connection with the deficit discovered in December last, died in jail there on Thursday.

Monday, June 18.

—Owing to the death of the Emperor of Germany flags were hoisted half mast high on the vessels in harbour and at the various Consulates in Bombay on Saturday and yesterday. At the Cathedral last evening a funeral hymn was sung, and "The Dead March in Saul" played at the end of the service.

—Shapur, in the Punjab, was recently visited by a dust storm which lasted from 6 p.m. to 7-30 p.m., the accompanying wind blowing with terrific force. At 6-30 p.m., though the sun was still shining, there was darkness so complete that, as a trust-worthy witness states, "it was impossible to see one's hand held up between his face and the sky." This storm beats the record.

—A portion of a house situated on the Girgaum Road, and belonging to Mr. Ardeshir Bejonjee, a pleader, practising in the Small Cause Court, was destroyed by lightning on Friday afternoon last. Happily none of the occupants were injured.

Tuesday, June 19.

—The P. & O. Company's s. s. *Siam*, with the English mails of the 8th inst., left Aden for Bombay at 1 p. m. yesterday, and the same Company's steamer *Arcadia* left at the same hour for Colombo and Australia. The mail should be in early this week.

—News has been received at Ladakh of the whereabouts of Dad Mahomed, Mr. Dalgleish's murderer, and it is believed that if he is captured in Yarkand territory, the Chinese authorities will give him up. The Government of India has offered Rs. 5,000 as a reward for him, and Rs. 3,000 for the Punjabi *fakeer*.

—In accordance with a Government notification, the flags at the Bombay Secretariat, the Sailors' Home, the Castle flag-staff, the P. and O. Company's office, the several Consulates, &c., as well as of many vessels in the harbour, were hoisted halfmast high yesterday, when

the funeral of the late Emperor of Germany was appointed to take place. Sixty minute guns were fired from the Saluting Battery as a mark of respect to his Imperial Majesty's memory.

—The directors of the Bombay, Baroda and Central India Railway propose a dividend of 1s. 6d. per £100 stock in July next, in addition to the guaranteed interest, making in all a distribution of £2 11s. 6d. per cent. for the half year, less English income-tax, as against £2 18s. 6d. per cent. paid in July last.

—The *Bombay Gazette* says: Judging by the proceedings at a meeting of the ratepayers, including Eurasians and natives, held to present Mr. Gantz, Barrister, with an address of congratulation on his being elected in two divisions, Madras is on the eve of lively times in Municipal affairs. Mr. Gantz is evidently going to lead the opposition or to reform the party. He made a vigorous speech condemning the present arrangement for paying high salary to Government nominees, such as a petted and pampered sub-Collector, or a needy and hungry military or private secretary as president. He urges the formation of a strong ratepayers' association in Madras.—The first instalment of boring machinery for the Madras diamond fields has arrived.

—The Marine Court, Calcutta, which held an inquiry into the stranding of the British barque *Ganges* at the mouth of the Davy River, at False Point, has found its master, James Hamilton, guilty of negligence in steering the vessel and sentenced—that his certificate as master be suspended for one year with a recommendation to the Lieutenant Governor that he be granted a chief mate's certificate to enable him to return to England.

—A memorial service in connection with the late Emperor of Germany was held at Poona on Monday morning. It was attended by Lord and Lady Reay, the Duke and Duchess of Connaught, the members of Council, Head quarters staff, and all civil and military officials in residence at Poona. The Rev. Mr. Cane, Garrison Chaplain, assisted by the Rev. Mr. Horne conducted the service, which was plain.

—The *Indian Witness* says: A shocking case of human sacrifice is reported from the Central Provinces, near Nagpore. A boy of sixteen was offered in sacrifice to the gods on the 6th, in accordance with the custom that teaches that human sacrifices make a bountiful harvest. The boy's head was dissevered from his body and offered to a goddess, while the trunk of the body was offered to a god. The case is under police investigation, and fears are expressed that this horrible custom is quite prevalent in the Central Provinces. "The dark places of the earth are full of the habitation of cruelty."

Wednesday, June 20.

—An immense nugget of gold has been found at the Kantoor fields, South Africa. According to the *Goldfields Times*, this nugget weighs 182 ounces and carries no less than 160 ounces of pure gold. It is said that it has been purchased for £700 by a gentleman who intends to exhibit it in England, so that those interested in the South African goldfields may soon have an opportunity of examining this precious "lump," which was discovered only three inches from the surface of the ground. This find has attracted considerable attention at Barberton to the Kantoor fields. It is asserted that this district has a bright future before it. The *Goldfields Times* says:—"We have seen a larger nugget from the same district, but this one fully warrants the great excitement it has caused, and will give renewed confidence in the Kantoor district."

—The Government of India has issued orders dismissing Mr. Larpent, late Registrar of the Punjab University, from her Majesty's service.

—News has been received that Colonel Battye, 5th Goorkhas, Captain H. B. Urmston, 5th Punjab Infantry, one havildar, and five Goorkha sepoys were killed this morning at Charkalan, on the Agror border, by a body of Akazais, a black mountain tribe Colonel Battye and his party were beyond the British border, and had apparently entered the Akazai country on a reconnoitring expedition. The Akazais first fired on them and they returned the fire. No further particulars are at present known.

—As in the case of the North-West Provinces and Oudh the Punjab wheat harvest of the season just past has given an excellent yield, though the area cropped is still below what it has at times been. The increase of area over the preceding year was some 4 per cent., while the yield rose by no less than 22·5 per cent., reaching the enormous total of 33,370,139 cwts., if we compare it with the estimate of 1886 87, and by nearly 10 per cent. if we take the revised estimate of that year. The average yield was 9½ bushels per acre. It is interesting to note that this was obtained in a season in which the total rainfall was considerably below the average. The explanation is to be found in the seasonable distribution of the actual fall. Even in a greater degree, however, than in the North-West Provinces the increased yield will be absorbed for the most part in replenishing stocks, which in only two districts are reported good and in only four fair, while in six they are said to be small and in seventeen very small.

—Postal administration abounds in anomalies but surely few of them can be more absurd than that to which the Postmaster-General has just drawn attention. When you send a package by parcel post to a foreign country or to certain specified British colonies you must not enclose a letter on pain of the detention of the packet or of subjecting your correspondent to a fine. The absurdity of the restriction is increased by the fact that it does not extend to all our colonies. Foreign countries have, of course, a perfect right to make what regulations they please in such matters; but to the unofficial mind it would seem desirable that at least an identical rule should apply to the whole of the colonies. In the case of other countries the restriction is vexatious, in that of the colonies it is stupid. The International Postal Union is an institution which has done some very useful work, and it ought not to be impossible with its aid for so illogical a regulation to be abolished

—A fire broke out early on May 30 on the premises of Messrs. Garrould, milliners and drapers, Edgware Road, London, and the havoc wrought was worse than at Whiteley's, for five persons were burnt to death, and several others injured. The outbreak was discovered in the Queen Street shop. The flames spread. In half an hour the Queen Street premises were burnt out, and the fire, creeping to the other portion of the establishment in Edgware Road, gutted the firm's shops there also. Sleeping on the premises were twenty-five female assistants, the housekeeper, fifteen young men, and seven servants. Aroused and half choked by the dense smoke, they rushed to the windows and cried for help. One young woman jumped frantically from the second story, and fell, seriously injured, through a skylight. Another girl was rescued by David Buchanan, a hero, though only a labourer. Getting to the topmost rung of a ladder and finding it too short, he climbed upon a coping stone, and, though in imminent danger, managed to place the fear-stricken girl upon the ladder, amid the loud cheers of the people. At a window close by, however, there were the white, scared faces of two women, backed by the fierce glare of fire. The poor creatures had not presence of mind enough even to open the window. Populace and firemen shouted in vain. A tarpaulin was held for the women to leap upon; but, paralysed with fear, they stirred not until they fell enveloped in smoke and flame, and their charred bodies were found close together. Perhaps no fire that has ever occurred in town has been characterised by so many exciting scenes and pathetic incidents, one of the most affecting being the death of a young lady who was staying in the house. She had gone to London to attend her friend's wedding, one of the employés, and both visitor and bride-elect lost their lives. Quite a number of those employed on the premises escaped by jumping from the windows above the shops before the fire got thoroughly hold of the building. The loss is estimated at 60,000*l*.

—The half-yearly report of the P. and O. Steam Navigation Company to March 31 states that the delay which has arisen in connection with the final settlement of the Australian mail contract service came to an end in January last, and a contract with the Postmaster-General for a new service for a period of seven years, from Feb. 1. 1888, was then signed. The line is to be, as hitherto, a fortnightly one, and the period of transit between Brindisi and Adelaide, the port in Australia at which the mails are to be embarked and disembarked, is thirty-two days twelve hours, the subsidy being at the rate of 85,000*l*. per annum—the same amount as paid under the late contract, which was, however, only for a service between Ceylon and Australia. They have also recently entered into an arrangement with the Government of Italy for a fortnightly mail service between Venice, Brindisi, and Alexandria for a period of eighteen months, payment for the same being at the rate of 30,000*l*. per annum, this arrangement being subject to confirmation by the Italian Parliament. An interim dividend at the rate of 5 per cent. per annum is recommended, payable tax free, on and after June 14.

Thursday, June 21.

—*A telegram from Rangoon dated June 20th says*:—Mandalay town is quiet. Four dacoities occurred in the district. A few Shans committed a dacoity six miles from Bhamo. The mounted infantry pursued the dacoits. Up to 5th June nothing of importance had occurred at Mogaung. There were three dacoities in the Shwebo district.

—The Central Division was quiet, excepting Sagaing, in which several dacoities occurred. A Thoogyee pursued the dacoits in one instance, shot one, wounded another, and recovered all the dacoited property. One Thoogyee and his son were murdered by dacoits.

—The Southern Division generally is quiet. In Myingyan the police captured five dacoits, two dacoits were killed. Fifteen dacoits, armed with five guns, who attacked a village, were driven off by the villagers with a loss of one man. The villagers suffered no loss. In Pagan the police post was attacked, but the dacoits were repulsed without loss to the police. In Toungdwingyee a dacoit gang, which had committed cattle dacoity, was pursued by the police. Six dacoits with their arms were captured and all cattle recovered.

—The Eastern Division is quiet.

—Indigo in Bengal and Behar has suffered a good deal from the late hot and dry weather. Fair showers have fallen in Krishnaghur, Moorshedabad, Rajshahye, and a few other districts but more rain is still wanted even there, and in those districts where no rain has fallen the spring sowings have been seriously affected. Manufacture has consequently been delayed, and though it has been begun in a few factories with chur lands, it will not be general for nearly another fortnight. In Behar several factories have started manufacture, and so far produce is reported to have been satisfactory. But in Southern Tirhoot and in most parts of Chupra the plant is said to be suffering to some extent from burn and want of rain. In these districts Mahai will be late, and will not probably begin before the first week

in July More rain is also wanted in the North-West Provinces, but the crop is holding out well.

—On account of the fall in Exchange the rates of Foreign Telegrams are to be increased three annas a word to Europe and proportionately to other continents The increase will take effect from the 1st proximo.

—The annual meeting of the Nizam's State Railway was held on Tuesday. The Nawab Mehdi Ali assured the shareholders that the State would promote the success of the company, and continued :—The suspension of Diler Jung is a matter of no concern whatever to the company, nor was the suspension in any way connected with his duties as a State railway official; and I am desired by the Prime Minister to assure you that the Nawab Fatteh Nawaz Jung, who is appointed on your board will act in the most friendly spirit and give you every support. There is every reason why the railway company should fairly reckon upon a prosperous future; and considering the character of our people and the agricultural and mineral resources of the State, there is no railway in India which promises, as it seems to me, to make a better return on the capital. And at least, as far as the Government is concerned, I assure you we shall leave nothing undone which may conduce to its complete success. The company is well officered in Hyderabad, and our Government has every reliance on the integrity and capacity of Mr. Furnivall.

—The Nawab's statement has been received with much satisfaction.

—It is proposed, says *Iron*, to bridge the Hudson River between New York and Jersey City. The scheme is not new, but it has only now been put into practical shape by Mr. Gustav Lindenthal, an American engineer of some note. The proposed structure is to be a suspension bridge of three spans, under which the largest ships may pass. The bridge is for the New York Terminal Railway, over which all the roads centering in New York that carry passengers acoss the river in ferries may in future pass. In the city a central depôt will be constructed. The nature of the river is such that in order not to interfere with navigation, it will have to be crossed in one span, which must be 2,850 feet, or about half a mile in length. The materials used will have to possess extraordinary strength to resist the strain and pressure, and it is calculated that the cables will each have to be four feet in diameter. Two towers will be built, each 500 feet high down to the wharf lines, and the monster cables will be swung fastened in masonry 300 feet long. Between the towers and the masonry two shorter spans, both together about the length of the middle one will be suspended. The bridge will be wide enough to hold six tracks, strong enough to carry six trains at the same time, and rather over a mile long.

Friday, June 22.

—From further details regarding the affair on the Agror Border it seems that the party were retiring off the hill covered by a small rear guard, when some shots were fired at the latter, and a havildar was hit. Colonel Battye and Major Urmston went with a *dandy* to his assistance, while the main body, unaware of what had happened, continued its retirement. While the officers were putting the havildar into the *dandy* a rush was made by the enemy, resulting in the death of the two officers and four Goorkhas. The subedar, though wounded, escaped with one man and hastened to recall the main body, and attacking the enemy drove them off, recovering the bodies of the two officers, which were brought down the hill by some villagers. The enemy is known to have lost six men. The affair occurred within our boundary line.

—The total number of deaths registered during the week ending Tuesday, 19th June, 1888, was 464, being 52 more than the preceding week and 75 more than the week ending the 14th June, 1887; 61 more than the corresponding period in the preceding five years. The deaths among the different classes were: —Buddhists, Jains, &c., 16; Brahmins, 21; Lingaet, none; Bhattias, 7: Hindoos of other castes, 223; Hindoo outcastes, 31; Mussulmans, 92; Parsees, 32; Jews, 1; Native Christians, 29; Eurasians, 1; Europeans, 3; while the rate of mortality per 1,000 of the population was 25·31. There were 106 deaths from remittent fever, being 5 more than the last week and 16 more than the corresponding week of last year. There were 19 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 83, 16 and 21 last week, against 50, 23 and 1, respectively, in the corresponding week of last year. During the week 326 births were reported in the different districts.

—The rate of exchange on Bank demand ready is 1s. 4d. 1-16d.

TELEGRAPHIC NEWS.

Sydney, June 14th: The Intercolonial Conference has further resolved to ask the Imperial Government to induce the authorities at HongKong, the Straits, and Labuan to prohibit the emigration of Chinese from those places to the Australasian Colonies.

London, 15th: In the House of Commons last night, Sir John Gorst, the Under-Secretary for India, replying to a question, denied that a special loan for the Frontier Defences is about to be issued by the Indian Government.

Potsdam, 15th: 12·30 *a.m.* The condition of the Emperor Frederick at midnight was unchanged. The august patient continues conscious. Pulmonary affection has supervened. The breathing is laboured. The weakness is extreme. The sufferings are now painless. The Imperial family is assembled at the bedside awaiting the end of his Majesty.

London, 15th; 12-15 p.m.: The Emperor Frederick died quietly at 11 o'clock a.m.

Potsdam, 15th; *Evening*: When the approach of death was unmistakeable the Court Chaplain pronounced the Benediction and administered the Sacrament at midnight to the late Emperor Frederick. Without suffering his Majesty remained conscious up to his last moments, and amid the tears and prayers of those around, the Emperor gently and without a struggle passed away at 11 o'clock a m. to-day. The Empress Victoria was at the bedside of her ever-devoted consort throughout the night till the supreme moment. The body of the Emperor will lie in State at the Castle to-morrow. The funeral will take place on Monday in Friedenskirche (Potsdam), and the ceremony will be of a simple military character in conformity with the desire of the deceased monarch.

Berlin, 15th; *Evening*: The accession of the Crown Prince of Germany as Emperor William II has been officially communicated abroad. The proclamation in Germany, regarding the accession, will be deferred until the interment of the late Emperor.

London, 16th: There is a widespread grief owing to the death of the Emperor Frederick. —On Monday, the Marquis of Salisbury in the House of Lords, and the Rt. Hon. W. H. Smith, in the House of Commons, will move addresses of condolence to her Majesty the Queen and the Empress Victoria.

Potsdam, 16th; *Evening*: Before removing the body of the Emperor Frederick from the death chamber a *post mortem* examination took place at the hands of the eminent Surgeons who were in attendance on his Majesty during his illness.—The autopsy resulted in disclosing the existence of cancer.—The body has been laid in public State in the Castle here, and is surrounded by lovely floral wreaths and other devices in violets, and is viewed by the multitudes of Potsdam and the neighbouring places in sorrowing contemplation.

Berlin, 16th; *Evening*: A General Order from the Empeor William II. to the Army and the Navy has been issued to-day. It alludes in painful terms to the death of the Emperor Frederick, and affirms the deep reliance and attachment of his successor to both services of the Fatherland.

17th: Her Majesty the Queen has ordered general mourning for a fortnight. The Court goes into mourning for six weeks.

Potsdam, 18th; *Morning*: The autopsy has further disclosed that the larynx of the late Emperor Frederick had been completely destroyed by the cancer, leaving a cavity of the size of a man's clenched fist.—*Evening*.—The funeral of Emperor Frederick III. took place to-day. From an early hour the town was filled by a dense crowd, and every point of vantage was beset in order to view the funeral, which, in spite of its announced simplicity, attracted people from the capital and the neighbouring country districts. The procession marched from the Imperial Palace to the Friedenskirche. After the hearse walked the Crown Prince William and the Prince of Wales, followed by a few members of the Royalty. The road was lined by a double row of soldiers, and a large military escort accompanied the late Emperor's remains. The Service in the Church was choral, and on the conclusion of the ceremoney volleys of salvoes were fired.

Berlin, 18th: The Emperor William II. issued a proclamation addressed to the people of Prussia to-day. In it his Majesty says that, like his dearly beloved father, whom he mourns, he vows to be just and clement. He will foster religion, guard the peace, and will promote the common weal of his country.

London, 19th: The two Houses of the Imperial Parliament unanimously voted yesterday addresses of condolence to her Majesty the Queen and the Empress Victoria. In the House of Lords last night, the Marquis of Salisbury introduced a Bill for facilitating the entry of life peers into the House. The Bill provides a maximum number of five life peerages yearly, and the total number never to exceed fifty. The clauses in it also enable to suspend from the House any peers whose conduct brought scandal and disgrace upon themselves.

St. Petersburg, 19th: The Emperor Alexander has declined to sanction the proposal submitted to him by General Vannovski, the Minister of War, for doubling the Reserve Battalions of the Army, his Majesty declaring that the situation does not justify him in overburdening the finances of the Empire.

Teheran, 20th: The opening of the first railway in Persia takes place to-morrow. The line which will be opened for traffic extends from Teheran to Shahabdul, fifteen kilometres.

Berlin, 20th: Emperor William II., in replying to M. Carnot's condolences, assured the President of the French Republic that he shares the wishes expressed by M. Carnot for upholding the good relations which exist between Germany and France.

London, 21st: Judgment was given yesterday at Dundalk in the appeal case of Mr. Dillon who was sentenced to six months' imprisonment, without hard labour, on the charge of conspiracy. The Judges have upheld the decision passed by the magistrates at Mell, near Drogheda.

Berlin, 21st: The special correspondents of the Parisian newspapers, the *Galois* and *Matin*, have been expelled from here by the German authorities for slandering high personages.

GOOD THINGS FROM THE MAY MEETINGS.

The China Inland Mission.

The *Rock* says: Those who have watched the growth and progress of the China Inland Mission will not hesitate to admit that from its first inception the hand of God has been distinctly visible, guiding it and leading it on to the accomplishment of great things. Great has been the joy with which each party sent out under the auspices of this great missionary enterprise has been welcomed in China, and again and again it has been remarked that "God's choice are choice ones indeed" Never in fact, was a note of praise more called for than at the present time in reviewing the progress of the work in China during the past year. Much was expected from God, and those connected with the Mission have experienced the truth of the promise, "He will fulfil the desire of them that fear him."

The annual meeting of the Mission, which took place in the Conference Hall, Mildmay-park, on Tuesday, May 29th, served to attract a large audience of representative Christian workers from all parts. Mr. George Williams presided, and was supported by the Rev. Mark Guy Pearse, Mr. J. E. Mathieson, the Rev. J. Hudson Taylor (director) Mr. B. Broomhall (secretary), the Rev. Peter Thompson, the Rev. T. W. Williams, and many others of various denominations.

The Rev. J. Hudson Taylor rejoiced that they were assembled once more in their Master's name on the subject of missionary work in China. Throughout the past year God had set the seal to His promise that no work done for Him in the spirit of Christian love should be suffered to fail. Theirs was indeed a record of blessing, and they could recognise how many a time under difficulties and perplexity, God, with an unseen hand, had led them on in the right path. Of the work in general Mr. Taylor gave some interesting particulars. It appears that stations have been opened in ten out of the eleven provinces which were previously without Protestant missionaries; from one of these, however, the missionaries have had to retire, but continue itinerant work from over the border. The eleventh province has been visited several times, and it is hoped that in it permanent work may ultimately be begun. One hundred and twenty-nine stations and out-stations have been opened, in all of which there are either missionaries or resident native labourers. Over 3,000 persons have been received into Church fellowship by baptism; deaths, removals, and discipline leave the number at present in communion at about 2,105. The present staff of the Mission numbers 294, viz., missionaries and their wives, 112; unmarried missionaries, 169; associates, 13. The native helpers—pastors, evangelists, colporteurs, Bible-women, &c.—number 132. Some of the missionaries, having private property, have gone out at their own expense, and do not accept anything from the Mission funds. The others have all gone out in dependence upon God for temporal supplies, and with the clear understanding that the Mission does not guarantee any income whatever, and knowing that, as the Mission does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow. The year 1887 will be memorable in the history of the Mission, for during its course, as already mentioned, 100 new missionaries were sent out. In the province of Hu-nan itineration was begun by members of the Mission in 1875, and has been continued with but little intermission ever since; but, on account of the hostility of the people, it has not been found practicable to keep open a station for settled work. Mr. Taylor's statement, delivered with deep solemnity and frequent Scriptural allusions, seemed to touch all hearts.

The Peace Society.

Mr. Halley Stewart, M. P., moved a resolution in favour of a permanent Treaty of Arbitration between the United States and the United Kingdom. He said that all the wars in which England had hitherto engaged had been wars of monarchs, statesmen, the House of Commons, and the House of Lords. Since the democracy of England has come into its inheritance, there has been no war, and he prayed God that the people of this country may be awakened by societies like the Peace Society to a sense of their great responsibility.

Rev. Newman Hall, in seconding the resolution, maintained that the Christian Church ought to be the one and all-sufficient Peace Society. Every building for Christian worship should be a temple of peace, every minister should be a herald of peace, and every Church member should be a priest and an example of peace; and if only the Church of God had done her duty, there would be no need for a separate Peace Society. If the Christian Church had done her duty, and if, from the archbishops, and bishops, and the humblest local preacher in the country, from cathedral and conventicle, the right protests had been uttered, he did not believe that there would have been a Crimean War, and he was quite sure that there would have been no Chinese, Zulu, or Soudan wars. It was because the Christian Church did not speak out and use her legitimate influence that those terrible wars, which very few people were now disposed to defend, had taken place. The resolution was carried unanimously.

The Dean of Manchester moved a resolution condemning the recent attempt of alarmists to create a panic in the matter of the National Defences. He declared his belief that the cause of peace is the cause of righteousness, of justice, and of goodness all round, and "the effect of righteousness," for churches not less than for the souls of men, is "quietness and assurance for ever." Mr. Thomas Snape seconded the resolution, which was supported by Mr. Coffin, a citizen of the United States, and heartily agreed to.

The Railway Mission.

The anniversary celebration of the Railway Mission recently held in London, was both hearty and promising. There was good reason for heartiness, as during the past year God has greatly blessed the organisation and prospered its agencies. Several delegates said that whereas years ago they did not know a single Christian railway worker, now they can count them by hundreds. The Mission agencies have had a beneficial effect in more directions than one; many railway men have confessed Christ, and their wives and children have also been brought under Gospel influences. The principles of total abstinence have been largely accepted, and not a few have laid aside their pipes, on grounds which were thus expressed by a Scottish brother; "We do not think it is Christlike to carry pipes in our mouths."

Canon Wilberforce made a speech characterised by great fervour and power. He spoke in terms of appreciation of the Mission, as dealing with a vast number of men on strictly Gospel principles. The fact that ninety per cent. of the members are total abstainers is, he said, just such a one as helps a weary warrior. I know nothing myself of that queer, unnameable hermaphrodite compromise called moderate drinking, and would no more speak disrespectfully of it than I would of a hollow turnip on the top of a post, with a candle inside. (Laughter.) Moderate drinking is a non-existent, amorphous bogey; there is no standard of moderate drinking, and we do not believe in it. Steps are in progress for establishing the work in India, Australia, South Africa, and Switzerland.

The Evangelical Alliance.

Signor Turino, of Genoa, spoke of the large prevalence of the spirit of Christian unity among the evangelical churches of Italy. Among the people themselves there is much willingness to receive the truth, but from the priests on the one hand, and from infidels on the other, much opposition arises.

Rev. John Jones, lately of Maré, in the South Seas, gave an interesting epitome of the work done in that island during the last thirty-four years of his residence. When he went to the island cannibalism was rampant, though some good had been previously done through the visits of the *John Williams*. By dint of persevering patient endeavour, the whole of these savage tribes were nominally brought over to Christianity. There were many true converts, some of whom had gone as Gospel missionaries to all parts of the South Seas. After a time the priests who had been working among the tribe began to plot against the Protestants. Chiefs were deprived of their rights, and others put in their places. When they appealed, they were only cast into prison. Mr. Jones told the story of the continued intrigues which resulted in his own deposition, by the representatives of the French Government, from the oversight of the churches. The native Protestant pastors were also sent to New Caledonia, because they would not submit to a foreign ecclesiastical authority imposed on them. Through the influence of the Alliance, the pastors were restored after a time; but they have not got religious freedom, and are subjected to many cruelties and persecutions, because of their fidelity to their faith. Finally he was expelled on December 9 last.

Medical Missionary Association.

Dr. Maxwell, M. A., the Hon. Secretary, described the objects of the Association in an effective speech. He explained that the Association sought to encourage and train medical missionaries. They accounted it no small honour to introduce and train godly men for the great work of Medical Missions to be a blessing to the heathen, by showing forth an all-round consistent Christianity. The words of their Lord, "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into the harvest," were to them as a solemn call, and they were not likely to go beyond them in the present dispensation. Dr. Mackenzie, in one of his latest sentences had declared that, with regard to China, what was needed was a real, personal, living Christianity. More in the way of doctrine they did not require, since in China they were already overshadowed with erroneous doctrines.

The Chairman then referred to his former work when labouring as a missionary in China for a period of twenty-five years, under the auspices of the London Missionary Society. Fifty years had passed since he first went forth to carry the knowledge of Christ to the heathen in China; and looking back, he could add his testimony to the reality of medical missions generally. During his twenty-five years he had laboured in Canton and elsewhere, while the end of his work was at Pekin. He also knew something of Shushan, and had likewise laboured with Dr. Meadows at Shanghai. To carry on the work of a medical missionary had taxed to the utmost all the ability he possessed, and he had found it necessary to put forth all his powers so as to evangelise the heathen and win them to Christ. He might tell them that the first medical missionary was Dr. Parker, who had been sent out by the American Missionary Board.

Earth is the threshold of Heaven to those who walk with God.

To-morrow is not elastic enough in which to press the neglected duties of to-day.

"I'M WAK'NING TH' FOLK UP, SIR."

By J. Manton Smith.

Oh, the rattling of those windows! I verily thought some evil-disposed person or persons had fired off a cannon, and cracked the lodgings in which I was located. It was five o'clock in the morning, and right well I knew it, for no more sleep did I get that day. No sooner had I recovered from my fright, and discovered the cause of my alarm, than pitter-patter, pitter-patter, all down the footpath began a continual tramp of mill-girls' feet, in their wooden clogs. My geographical position at this moment was Oldham, in Lancashire, and the time of year, fortunately, was June; both time and place are fixed upon the calendar of my memory by two cheering events, which took place just then. The first was the birth of a bright-eyed little Evangeline, who is still a living record of the date; the second was a cheque for £70, which was sent as a thank-offering to Mr. Spurgeon's Evangelistic Fund, from these warm-hearted Lancashire people.

My sleeping accommodation during my stay in this town was the first-floor front in a leading thoroughfare. After the heavy duties of Sunday, I retired to my chamber for a night's repose. My usual habit is to sleep soundly; but what a Monday morning to be sure! I was suddenly aroused by a crash at the windows adjoining my bedroom. I sprang from my bed, and lifted the window in a fright, when, to my astonishment, I saw the perpetrator of this unseemly conduct; for just beneath my bed-room window stood an old man, quite unconcerned about disturbing the sweet slumbers of the inhabitants. This man has made it part of his life's concern to disturb all the sleepers in that district; in fact, he lives for nothing else. He seems also to enjoy his occupation, and I am informed that he is liberally remunerated for his painstaking effort to waken up the people of this district thus early in the morning the whole year round.

His *modus operandi* is as follows:—He carries a long stick, about ten feet long, with a birch besom attached to the end of it; he is thus enabled easily to play a tattoo with his bundle of twigs on the window panes of the sleeping apartments. You may easily imagine the fright it gave me on the first occasion I arrested this miscreant, as I shouted at the top of my voice to ask him what he meant by such unseemly conduct. He smiled, and quickly replied in his quaint Lancashire dialect, "I'm wak'ning the folk up, sir, wak'ning the folk up." I am told on good authority that this old man is quite an expert at this kind of thing. Over twenty years he has been engaged in this business. His services are greatly appreciated, and his faithful consistency in this calling has caused many families to rely upon him in a most trustful manner. Many a bread-winner has food for the bairns through the wakening-up of this old man, who otherwise would be sleeping on and neglecting to provide for those of his household.

I have heard it said of late that there are shepherds who have been falling fast asleep while many of the sheep have been straying from the fold; and lambs have been starving and perishing in the cold, because of the dreaming of the shepherds; but I am told a change is taking place, and I believe it to be so, for I see by the papers that John Ploughman is still alive, and has been using his long stick. I don't think he has broken anybody's window, but I have the best authority for saying he has been wak'ning up some of these under-shepherds, and there is quite a stir already; good turnips are being scattered all over the fields, there is a lively bleating amongst the sheep, and new-born lambs are joyfully skipping about in lively glee.

I lately met an old, grumpy, fossilized shepherd, who has turned his few sheep into the bleak, bare meadow, to pick up what bit of food they can, and has almost starved the life out of them; and he has the presumption to say he thinks they are getting on very well, and all the rattle and noise he has heard from a distance is but a nine days' wonder. I think I threw a little light across his path; I told him I had made a call of late upon John Ploughman, and Mrs Ploughman kindly invited me to take tea with him, and in the homestead I discovered that Mr. Ploughman has a similar instrument to that of the old waker-up in Lancashire. I examined John Ploughman's "wake-me-up birch," and it is very peculiar. At the end of his staff there are six prongs; on each is a capital letter indicating a word for each prong. I learned from faithful John it is the very same weapon that he commenced his Master's service with, over thirty years ago; it has never been broken, mended, or improved, and is as bright to-day as ever.

On one prong I saw a capital *T*, which stands for *Truth*; it will not bend or break, but like a singer's pitchfork, it will vibrate, when shaken, a standard musical note. On another prong there is a capital *S*, which stands for *Salvation*; this, also, when applied, peals forth a joyful sound. On a third prong there is a capital *I*, which stands for *Integrity*: it is straight, genteel, and beautiful, giving grace and elegance to the five other musical prongs which surround it. On a fourth prong there is a capital *R*, which stands for *Righteousness*: the ring from this one gives richness to the rest. On a fourth prong there is a capital *H*, which stands for *Humility*: it will bend, but never break. On the last prong, which completes the circle of six, is a capital *C*, which stands for *Charity*, and chimes with its cheerful note in harmony with the other five.

It struck me there was no originality in these six works; I had heard them all before, and I wondered in my own mind how it is John Ploughman is enabled to wake up so many more sleepers than other watchmen who have been called into the Master's service, and have had the same kind of instrument put into their hands to be used for the same purpose; but I told my friend, through coming into close touch with this spiritual awakener, I discovered his great secret of power.

I saw, on careful examination, these six prongs used by him are all united, and form one harmonic chord. If you strike with any one of these prongs, you get a distinct sound, which may waken up some sleeper who may turn over on his couch for a time only; but I noticed when John Ploughman handled the staff, he had a wonderful twist in his wrist, and he never strikes with one prong only, every prong is brought into play, and by this motion he produces a most heavenly chime, which causes the sleeper not only to awaken by the sound, but his eyes are at once fixed on the capital letters which are kept continually swinging before his view; the *C* is made to come *first* instead of last; you therefore lose sight of every prong giving a distinct word, and as the six capitals revolve in succession, you are bound to see C H R I S T the moment you are awakened out of your sleep.

Some four hundred ministers have just lately spent five days in company with this Prince of callers, and they have all solemnly resolved to go forth, scattering themselves in all parts of this country, determining each man to take these capitals, and spell them out, and ring them out. Therefore, I am expecting that, before this year shall close, we shall hear of a great many lambs being born, and sheep being fed, to the honour of the Chief Shepherd.—*From the "Sword and Trowel."*

OUT AND ABOUT IN BOMBAY.

The meetings held in connection with the Young Women's Christian Association at Mr. Glaskin's rooms in the Old Byculla Hotel, every evening during last week were seasons of much blessing. It has been decided to continue a weekly meeting in the same place every Saturday evening at 6 p. m. The workers in this movement ask the prayers of God's people on this endeavour. They would also be glad to hear of openings for similar work in other parts of the city. Communications on the subject may be made to Miss Richardson, Chunam Kiln Road.

Miss Leonard, the holiness evangelist, who has been in Bombay for the past three months, is on the point of leaving for Poona, where she will conduct special services in the M. E. Church, under the care of Rev. D. O. Fox.

Bombay has enjoyed a visit from the Rev. Isaac F. Row, of the Anglo-Indian Evangelisation Society. He preached at the Grant Road Church, of which he was formerly pastor, on Sunday evening, a good old fashioned Gospel sermon. He also gave the address at the Monday prayer-meeting of the Young Men's Christian Association, Apollo Bunder. His subject on that occasion was the privilege of Christians in being soul-winners. He spoke of his recent visit to Assam and of the need of more workers in that district. In the course of his journeys he frequently met with people who had not heard the Gospel preached for twelve months and in one instance, it was three years since they had seen a minister of the Gospel. It is only the men who are lacking for work in this district. Means for their support would be readily forthcoming. There are some merchants in Calcutta ready at once to support a missionary for work among the people employed on their Assam tea plantations. Mr. Row can be addressed at his home at Bangalore whither he has now returned after six months' absence.

Eustace Reyd.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Service, 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday and Saturday at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8.

Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

DEEPENING OF SPIRITUAL LIFE.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

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SATURDAY, JUNE 23RD, 1888.

NOTES AND COMMENTS.

IN the name of our God we will set up our banners.

Rev. James Lyon, missionary in charge of the M. E. Hindustani Mission, Hyderabad, Deccan, sends us a postal saying:—"I drop you a line that you may rejoice with me in the conversion of a Mohammedan to Jesus Christ. I baptised him yesterday. He is from the heart of the city of Hyderabad. Please join me in prayers for him and praise." We should be glad to get any amount of items of news like the above, for the glory of God and the cheer of fellow workers.

The Rev. J. Knowles of Quilon sends us a photo of his pariah boys and their primitive school house. He says they have had 130 souls since the Report was issued which we noticed on June 9th. May these showers of blessing continue and spread.

A correspondent enquires if we have read "Ingersoll on the mistakes of Moses." We have not. We do not believe in acquainting ourselves with the arguments of infidels. God has given us something better to do with our time. These servants of the devil are let loose for a season till the Lord says "thus far" and then they have to stop. A London clergyman has traced the career of a number of prominent infidels, leading lights of the Hall of Science, who have crossed his path from time to time. Memory does not recall the exact number just now, but it is somewhere between fifteen and twenty. All of these, after leading many unwary ones into darkness and error, recanted before they died, and a large proportion were truly converted. Mr. H. L. Hastings, an American Christian lecturer and editor says, in his valuable paper on the inspiration of the Bible,* with regard to "Colonel Ingersoll on the mistakes of Moses."

I have heard of a man travelling around the country exploding the Bible, and showing up "the mistakes of Moses," at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead, and cannot talk back. It would be worth something after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and it is said found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion. It would be interesting to hear a military leader and legislator, like "Moses the man of God," who after he was *eighty years old*, commanded for forty years an army of six hundred thousand men, emancipating, organizing, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, give his candid opinion concerning "the mistakes" of a "Colonel" of cavalry, whose military career is said to have included one single engagement, in which "he was chased into a hog-yard, and surrendered to a boy of sixteen;" after which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, subsequently turning his attention to managing swindling whiskey rings, discussing theology, defending scoundrels, blaspheming God, and criticising dead men who cannot answer him.

The Harbour Chaplain thinks our notice of the entertainment at the Seamen's Institute on a recent Saturday evening too harsh, and assures us that if we had been there we would have enjoyed the evening as well as he did. It would have been more to the point if he had denied the clog dancing, the whiskey bottle playing, and the disgusting attempt on the part of a man, made in the image of God, to "impersonate the man monkey." We do enjoy a hearty laugh, and do not think it "a sin past forgiveness," but it makes all the difference in the world what one laughs at. A very eminent student of the human heart has said, "Tell me what a man laughs at, and I will tell you what kind of a man he is." He is right. We can but pity those who are so destitute of noble ambitions that they can devote their lives to the culture of their heels, to the acquirement of skill in making music on bottles which are the symbols of debauchery, or to the mastery of the sublime art of acting like a beast. But our pity is touched with pain when we see a man who stands before the world as a minister of the Gospel of Christ, joining in the applause with which these performances are greeted. We ask pardon for the remark about the Harbour Chaplain taking the title he has. We supposed he had assumed it. He assures us that his predecessors have been called Harbour Chaplains for fifty years.

Some of our readers may know that in September 1887, Miss Mary Leslie, the well-known Calcutta Christian worker, sent up to the Government of India a memorial prepared by the Ladies' Committee of the Calcutta Missionary Conference for the protection of young girls, which had been signed by over 1,500 Christian women of all races, asking that the "age of consent" might be raised to 16 years. This can only be done by making the seduction of girls below the

* See our Book Notes on next page.

age punishable as a criminal offence. Happily, the English Criminal Law Amendment Act of 1885, had already taken this wise step, and the Extradition Treaty made with Russia, in November, 1886, had followed in its wake. At present an Indian subject may be claimed back from Russia, if he flees there, for the offence of wronging a girl under 16; but the Indian Government stands in this anomalous position that, when it gets its fugitive criminal surrendered, it cannot touch him, because neither the Indian Penal Code nor any other law provides for the punishment of the offence declared criminal under the Extradition Treaty. Of course this is a mere oversight, and must be remedied. But so averse are worldly officials to take right steps in such matters that, when this mistake was pointed out in Miss Leslie's letters, instead of thanking her, and doing the needful quickly and quietly, the Indian Government solemnly inform her that no such change in the law, as that asked for, and already introduced by the Extradition Treaty is needed on any consideration connected with the administration of the law; and Sir J. Gorst, when asked in Parliament about it gravely states that protection from seduction is already afforded to girls under sixteen, under section 373 of the Indian Penal Code, which provides a punishment of ten years for the kidnapping, abduction or sale of any minor, boy or girl, under 16! If Sir J. Gorst was really candid in his answer he displays phenomenal ignorance. Our hope is that, realising the audacity of his position, he will telegraph out to the Viceroy to cover his flank by at once conceding what is solicited. Otherwise so good a friend to India and the cause of Social Purity as Professor James Stuart ought to know the reason why. Is there a single father of a bright girl of fifteen, of any race in India, who does not wish this change in the law? What all fatherhood desires in such a matter is pretty sure to be the will of our Father in Heaven. And his will be done. Amen.

CONVERSATIONS WITH CHRIST.

By Edward Clifford.

If I were asked what is the thing which the devil, and the world, and the flesh try hardest to prevent Christians from getting, I should reply, "Conversations with Christ." I say this from my own experience, and from observation of all the Christians I have ever known. A quiet, unhurried speaking to Jesus alone and hearing His replies—this is what every Christian needs every day, and what many get only once a month—or more seldom still or never.

When did you last so talk with Christ?

Do stop and answer this question to yourself before you read on.

* * * *

It is so easy to go to services, and to listen to prayers, and to join in them. It is so easy to sing to Him, or to pray to Him with others, or to think that we are doing so because we feel refreshed and helped by it. But what if it should turn out that it was a mistake of ours to imagine that we were actually conversing personally with Him at those times; and that we were really only talking or singing for other people and ourselves to hear! I tremble for people who only pray in Churches, or at prayer meetings, or with other Christians present. Communion services are very blessed helps and means of grace, but they are not necessarily conversations with Christ; nor is preaching, or teaching, or working for Him. You may be a most religious person—busy all day long about God's matters; you may give time and money and thought to Him, and yet you may never converse with Him. And the danger is that if you do not converse with Him alone each day, you will certainly get thoroughly on the wrong road, and wrong altogether, and that when you and He meet you will see all your work crumble away and yourself left naked—suddenly waked up to the fact that you and your Saviour are strangers to each other. It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life, for the solemn words, "without me ye can do nothing," had been forgotten by you.

He meant that you should have talked to Him continually about everything you did, and everything you cared about, and should have been always conscious of His sympathy, and oversight and working. But instead of that you talked only to men and women, and made shift with their sympathy and advice and help. He meant you to have asked His counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly. He meant you to have told Him your anxieties about your son, and He would have ended them: but you only consulted your friend, and matters got worse and worse. He meant you to have asked him for light about that doctrine which you could not understand; but you went to books to get it explained, and you became more uncertain than before. He would have satisfied you. He meant you to have confessed to Him that secret sin, and He would have forgiven you and cleansed you; but you confessed it to your clergyman or minister, and it torments you to this hour. He meant you to have committed to Him that painful illness, and He would have been your Physician; but you trusted your family doctor only, and got no relief. He meant you to have asked Him how much money you were to give away; but you settled that yourself, and settled it wrong. He would have been your counsellor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed; but you chose other counsellors, or did after your own choosing, and all has been failure. May the Holy Spirit strike the scales from your eyes now, and may you arise from your enchantment, and take Christ now as your personal friend and counsellor. A conversation with Him each day will make all the difference. It may be that in a few months you will one day hear a loud piercing, trumpet sound, and then in a moment your dream will be ended, for you will see Jesus of Nazareth in the air, and will know that your days of probation are over. Is He your intimate friend or not?

BOOK NOTES.

Nothing better on the subject has ever been printed, than H. L. Hastings' Lecture delivered to the Massachusett's Annual Convention of Young Men's Christian Associations, on The Inspiration of the Bible. Every one who is in danger of being led away on false issues should have a copy sent him. It is trenchant, racy and convincing. There is no danger of its not being read and its arguments will stick. There is a large stock on hand at the office of the *India Watchman*, Tardeo, Bombay. Single copies will be sent to any address free on receipt of stamps for postage.

Of all the different Missionary Societies in India the work of the Anglo-Indian Evangelisation Society is not the least important. Recognising the truth of Sir William Muir's words that "every European in India is either a missionary of Christ or of Satan," and knowing the great hindrance to the spread of the Gospel caused by the sinful lives of many nominal Christians in this land, we cannot but feel the immense importance of missionary work among the Anglo-Indian population; not only for their own sake but also for the sake of the heathen amongst whom they dwell. The Report of the work of this excellent Society, for 1887, is now before us. Many of the missionaries write thankfully of the blessing God has given in their labours. We wish them much success in their important work.

The Literary Album for this month contains a portrait of the Earl of Dufferin with a sketch of his life, and other instructive articles from a worldly point of view. The Earl of Meath's description of "A Model Factory" furnishes some useful hints for factory and mill-owners.

The Students Friend, with its notes on chemistry, literature, &c., and sketches of the lives of celebrated men, doubtless has a useful sphere among native young men who are studying English. It is a monthly journal published at the Fort, Bombay.

The Madras Church Missionary Record reports the progress of the girls in the Sarah Tucker Institute and their success in passing a difficult Government examination in English. A cooking class has been added to their other studies which will no doubt be eminently useful. Grateful mention is made of the visit of the Missioners during the cold weather.

The Bombay Educational Record for June contains a list of new books added to the Government Educational Library and Museum, Bombay. Also a Directory of the Bombay Educational Department for 1888. This number will be very useful as a book of reference. It is published at the Educational Society's Press, Byculla.

We have also received The Indian Female Evangelist, England's Work in India, and Teachers and Taught, which we hope to notice next week.

I have nothing to do with to-morrow;
My Saviour will make that His care:
Should He fill it with trouble or sorrow,
He'll help me to suffer and bear.

As thy days so shall thy strength be.

INTERNATIONAL BIBLE STUDY.

THROUGH an unforeseen accident which has caused delay in transmission of copy we are unable to give our readers the usual chapter on the above subject. Meanwhile we invite their attention to the following article from the *Free Church Monthly* which is worthy of attention by all Sabbath School teachers.

HOW SHALL I TEACH IN SABBATH SCHOOL?

1. Teach the *Bible*. Carefully study to find out and impart to your scholars the evident and plain meaning of the text. Be not wise above what is written; take not precious time to speculate about what may be or not be; and least of all attempt to air your own opinions, independent of careful study. Prove scripture by scripture, by direct quotations and comparison with other teachings, and remember that generally a plain, "It is written," will carry more weight than any opinions of your own.

2. Commit the text. Commit it yourself as well as have the scholars learn it, for scholars will take more pains to commit what the teacher can repeat with them. Is the prevalent custom of spending all the time in the explanation of the lesson, which many of the scholars for the first time read over in the class, any advance upon the simpler teachings of years gone by? Sabbath school then meant, largely, the recitation of a Scripture lesson accurately learned at home. How many of us committed in our childhood the entire Gospels, with their parables and miracles, with here and there chapters in the Epistles, and many Psalms! Most certainly the words of the Bible stored in the memory will gain for the truth a place in the heart which many oft-repeated talks about the truth will fail to do. Vary the exercise, by allowing the scholars to repeat the verses in many ways, singly, in rotation, or as a concert exercise. Any way, require from pupils of all ages an accurate recitation, word for word like the Bible. So would we emphasize the thought, commit the text. Whatever else you do or say, do not fail to commit the text.

3. Do not lecture; teach by questions and answers. Many a scholar, when the teacher has done all the talking, would fail entirely if required at the close of a recitation to give an account of what the teacher has said, even when the explanation has been most ample and excellent. Only the thought which the scholar can himself put into words, be it ever so simply done, will make an abiding impression. We only know what we can tell another, and make a great mistake when we think unbounded knowledge is stored within our brain, which we know, but cannot express. Therefore, after you have given information on any point, question it out of the scholar again, or your words fall to the ground. And let every scholar know he must so give attention that at the close of the recitation he can tell something he has learned, give some thought which he can carry away with him. To this end—

4. Require the attention of your class. Insist upon it as a right, as due from courtesy to you, from the occasion and place, and from the self-respect and honour of the pupils. Do not waste your strength talking while others are talking or inattentive. Of course you will not succeed at first, but require nothing less; insist upon it, wait for it. The best of teaching will fail to interest or do any good without order.

5. Teach good manners and reverence for God's house. There is many an opportunity to notice and correct any departure from the above; and to gain civility and courtesy from a boy and gentleness and politeness from a girl in a class, is no labour lost.

6. Have the scholars bring their Bibles. They will not take the trouble to do this except after repeated solicitation. Set them the example by always teaching yourself from the Bible, and not from a lesson paper. Refer them constantly to the text; let them see its position in their own Bible, and by continually turning to references, they will gain a knowledge of all parts while studying one, and learn to turn familiarly to any place. To many is not the Bible a sealed book, never opened to read from in the home? And where else can they learn to know it but in the Sabbath school? You may have thought it enough if they brought their lesson papers; but is not a great good indirectly gained by constant reference to the Bible in hand?

In this paper, while noticing some of the prominent points in the work of Sabbath-school teaching, we have left until the last the one greatest and most important of all—that for which all else is done, that which alone induces, encourages, and impels the teacher to earnest, faithful labour. It is the love of Christ constraining to tell others the good tidings, and, if possible, save some. It is out of a full heart and in obedience to our Lord's command, to go and tell "what great things the Lord hath done for thee, and hath had compassion on thee." It is the end in view, the saving of souls, in its possibilities and in its realization so great, which should stir our souls to every effort, should quicken our zeal to use the best methods, and lead us to persevere in the face of all discouragement.

A REMARKABLE DIAMOND.

A remarkable diamond was exhibited at a recent meeting of the New Academy of Sciences by Mr. George F. Kuntz. It was a compound or multiple crystal, containing a large number of twinnings. It is of the class termed "extreme durate" by the French. It had been cut into the general shape of a brilliant, and its main face or table was then placed on the polishing wheel in the establishment of Tiffany and Co. It was kept there for 100 days, the wheel revolving at the rate of 2,800 revolutions per minute. The diamond was held upon the rotating surface at a distance of about 15 inches from the centre. Based on these figures, a calculation shows that the surface passed over by the diamond amounted to 75,000 miles, or nearly three times the circumference of the earth. Yet it was all futile, as the stone would not acquire a polish. The ordinary weight placed on a diamond, while on the wheel, is from 2¼ lbs. to 2½ lbs. This was increased by 4 lbs. and 8 lbs. without effect, and finally 40 lbs. was used. The wheel was badly damaged, the diamond ploughing into it and throwing scintillations in all directions. The diamond, even under these conditions, could not be given a commercial polish, and the wheel had to be replaced.

PENSIVELY MUSING.

It is told of the late Isaac Taylor that when he was a young man, his mother, observing him one day leaning pensively against the mantel-piece, inquired what he was troubling about. He replied that he was thinking of the many evils which had come upon Christianity. Verily, had he lived to see the year 1888, his theme of pensive thought would have widened out beyond his fears. What more can Satan do than he has already done? From the lowest foundation to the highest pinnacle he has sought to remove every stone of the temple of truth. Of errors and sins he has cast on the Church so plentiful a bespattering that little remains to be tried. Yet we are not inclined to lean much on the mantel-piece, but rather to put more coals on the fire, or use the poker to provoke a greater flame.—*C. H. S.*

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

WHAT MADE ME GIVE UP SMOKING.

To the Editor of the "Bombay Guardian."

SIR,—For the last 9 years I was a strong smoker. I used to smoke pipes as well as cigars. I believe I am not mistaken in saying that I have spent 189 rupees over my tobacco only.

If so much worth of tobacco and all the pipes and cigar-holders, &c., I had bought all this time could be collected and kept in a house it would really look a large shop. Strange that I have smoked a shop off and gained loss of health and time!

The following things made me give it up:—

1. About 5 years ago one of the missionaries gave me a very good recommendatory note, and this was the remark made at the end. "Only one bad habit he has of smoking tobacco." "I have advised him to give it up." This touched me but I did not give my tobacco up.

2. I was greatly touched by our famous lady lecturer Mrs. Leavitt's lecture on smoking in the F. C. Institute. Two things touched me most; (1) Iniquity of the father is visited to the third and fourth generations, (2) When we cannot do without or give up anything we are its slaves.

However, I could not totally give up smoking; I commenced to decrease.

3. While on a visit to a respectable friend I he was reading the article in the *Bombay Guardian* how a woman died by her husband's smoking, and how flies that sat on a smoker's dead body even after it was washed died in 5 minutes, &c., to me and other people in the house. His son, a child, shouted pointing hard to me, "Papa, G. smokes such big cigars." I was really ashamed, came home, gave my tobacco up all at once, and made it a matter of prayer. Thank God I am now free from that bad habit.

G. J. W.

WHAT RITUALISM IS DOING.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Would you kindly allow me to place before your readers the following earnest words of Bishop Ryle? They are from his valuable pamphlet; "What do we owe the Reformation?" This is an able defence of Protestantism, (32 pp. 1 anna). Bishop Ryle says:—

"Ritualism is gradually robbing our Church of some of its best members among the laity. Not a few bankers, lawyers, doctors, and merchants, are dropping off and leaving the ship. Their confidence is thoroughly shaken. They cannot understand an Established Church in which the service is Popish in one parish, and Protestant in another. They are becoming disgusted with the continued toleration of Popish novelties, which their own common sense tells them are as thoroughly unchurchmanlike as they are unscriptural. . . . This state of things is most mischievous. The life blood of the Church is being drained away.

Ritualism is alienating the middle classes and lower orders from the Church of England Thousands of tradesmen, and farmers, and artizans, have an instinctive horror of Popery. They may not be very intelligent, or deeply read in theological matters, but they are determined not to put up with Popery. They cannot draw nice distinctions; they are apt to call a spade a spade, and to give things their right names. And if they see the slightest attempts to re-introduce Popish ceremonies into their parish churches, their suspicions are aroused, and they walk off to chapel. The Churchman who allows these suspicions to be roused, be he Bishop or Presbyter, may be earnest, well meaning, and zealous, but he is no true friend to the Church of England.

Once for all, I must honestly avow that my chief fears of Ritualism arise from the effect which it has on the minds of the lower and middle classes. They do not like it. They will not have it. They call it POPERY.

Shallow-minded members of the aristocracy —ill-taught ascetics—self-willed and half-instructed members of Evangelical families, who want to mix ball-going and worldliness with religious formalism, and to compound for the one by supporting the other—*idle young ladies and thoughtless young men, who love* anything gaudy, showy, sensational, and theatrical in worship, or like to show their independence by disagreeing with their parents, —all these may stick to Ritualism and stoutly support it. They are like children who admire poppies more than corn, and like babies who care for toys more than food. But Ritualism does not meet the wants of the hard-working, the hard-headed, the hard-handed masses of the middle classes and intelligent artizans, the brain and muscle of England. These men want food for their souls and rest for their consciences. They find life too hard and heart-wearing to be contented with trifles and toys in worship. If the Church can only offer them Ritualism, they will turn away from her in disgust. If she will faithfully give them the pure Gospel, they will never leave her, and never forsake her.

Only let Ritualism grow and spread for a few more years and the end will come. The Church will perish for want of Churchmen. Generals and colonels, and bands of music, do not make up an army; and Bishops and choristers and clergy alone do not make up a Church. The Church of England will never stand if it disgusts and drives away its congregations."

Are not such earnest warnings needed in India? And should not books and tracts which instruct and arouse the public as to true Protestantism be far more largely circulated in India?

Yours for Bible Truth,
CONVERTED CHRISTIAN.

A PLEA FOR FELLOWSHIP CLASSES.

To the Editor of the "Bombay Guardian."

SIR,—Fellowship classes are so closely associated with the history of the Methodist Episcopal Church in India that any attempt to separate the one from the other or to allow the former to fall into disuse is to bring keen pain and alarm to the minds of very many whose Christian experiences were moulded, rooted, and grounded at such meetings.

At page 29 of the Discipline (1876) we read: "It is the duty of the *class* Leader to see *each* "person in his *class once* a week at least; in "order, (1) to inquire how their souls prosper, "(2) to advise, reprove, comfort or exhort, as "occasion may require." And again at page "43, "the design of the organization of *classes* "and the appointment of Leaders is, (1) to "establish a system of pastoral oversight that "shall effectively reach *every* member of the "church, (2) to establish and *keep up* a "meeting for social and religious worship, for "instruction, encouragement and admonition "that shall be a profitable means of grace to "*our* people." Page 44. (1) "let a report of "the condition of his *class* be presented by the "Leader at each meeting of the quarterly "Conference, (2) let each Leader be careful to "inquire how *every soul* of his *class* prospers; "not only how *each* person outwardly observes "the rules, but how he grows in the knowledge "and love of God." Fellowship or class meeting is therefore a regular and important institution of the Methodist Church and, as such, may not be lightly regarded by its members. But has an experience of over 14 years demonstrated that Fellowship classes are of any special benefit to our people? We think that every candid and spiritually-minded Methodist in India will readily affirm that it has. Does not experience teach that the first meeting a backsliding soul avoids is the class meeting, then follows the ordinary prayer meeting—why? because the former is usually composed of men and women possessed of the mind and spirit of Christ or earnestly desiring so to be, and to one not thoroughly alive to eternal interests, such a company and such converse is not congenial, and *in view to escape the necessary personal dealings as to his soul's salvation,* the backslider in heart or life neglects the class meeting. That faithful and wise servant of God, Bishop William Taylor, when in India, frequently remarked that in his experience he found that three absences from the Fellowship class without a good assignable cause invariably indicated a backslider, and doubtless many of our worthy class Leaders would endorse that opinion.

What Indian Methodist does not remember with gladness the old days when the Saturday evening meeting was eagerly looked forward to as a regular feast of love and power, and when as a result of a faithful attendance on it and a practical living out of the lessons there learnt, the Methodists of Bombay, though poor in number and status, were a spiritual power in the city. Methodist brethren then "spake often one with another" of their joy in the Lord, of their trials and temptations, of their hopes and fears, and praying oft with, and for, each other were thus knit together in love and built up in their most holy faith.

Of recent years, however, this deep interest in the Fellowship meeting has been allowed to diminish and, to a large extent, die out, and the result may be witnessed in the lack of spiritual life and power in the Methodists of to-day. Where is now the open-air preaching and testimony of converted men and women; where the earnest effort and daily pleading with friends and acquaintances to attend the services and to yield to God; where the tract distribution; where the earnestness, the fasting, the devotion, the brotherly love, the holy zeal, the simplicity of manner, speech and dress; where the whole perfect Christian deportment which stamped the old time Methodist as a servant of the Lord? Brethren, you who can recall those days, understand exactly what was and what is. Alas, there is need now to be told that such an one is or is not a Methodist, so far have we departed from the earlier type of our membership. Is not much of this declension, if not all, traceable to the neglect of the Fellowship meeting? We verily believe it is, though not for one moment is the thought entertained that the Fellowship meeting can take the place of "Him in whom all fulness dwells" and from whom alone eternal life and power are obtainable. But these meetings have been marvelously blessed of God, and believing that what has been, may be, let those who earnestly desire to promote the interests of this branch of God's Zion, rally to the Fellowship class, let the Leaders awake to their responsibilities, and with one accord let us "repent and do again the first works" and cry mightily to God to "make bare His holy arm in the eyes of the people that all the ends of the earth may see the salvation of our God." Brethren, our God hears and answers prayer.

AYALA.

Bombay, 16 June, 1888.

A PATTERN FOR NATIVE CHRISTIANS.

To the Editor of the "Bombay Guardian."

SIR,—Your correspondent "A. B. C." has done well by holding R. S. Ramji Gangaji Bhore before the public as "a *pattern* for Native Christians," but, I think, he would have done better by requesting men of all races and creeds to follow his good example. None had better opportunities of knowing the value of his work at Thana than myself. While agreeing fully in the high opinion which your correspondent has expressed of R. S. Bhore, I wish to add to his account a few particulars not noticed by him. R. S. Bhore possessed in a considerable degree the qualities of the mind as well as the heart. He was a man of strong common sense, which led him to follow a life of usefulness. He was modest and did not care to parade his learning. It is not, however, likely that a man should give a good education to all his children without being able to appreciate it himself. His services were often sought by public bodies in Thana, who trusted their funds to his care by appointing him their treasurer. In discharging his duties towards the public to the best of his ability, he did not neglect his duties as a Christian. He was a devoted but liberal Christian, and was always glad to co-operate in the good work of men of all denominations and sects. It is this trait in his character which extended the sphere of his usefulness and which all may with advantage copy. He had a valuable companion in Mrs. Bhore, who did her best to carry out the wishes of her husband, and make the family as happy as possible.

C. N. B.

Poona, June 20th, 1888.

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Per P. and O. Str. *Clyde*, June 17:

From London—Lt-Col and Mrs Hore Col Watson Mr H M Gibbs Mr E Longe Mr A Sayer Mr H Harwood Mr R Harwood Mr G Houghton Mr Barlow Mr G Dove Mrs Hill and infant Mrs Miles and infant Mrs Cates infant and child Mrs Walsh and child Mrs G Teil Miss E Bassett Miss Dulling Surg Major Churchill Surg J and Mrs Stevenson Surg J S Edge.

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Domestic Occurrence.

DEATH.

YOUNG—On the 29th April, at Maitland Street, Dunedin, New Zealand, of "heart disease," the beloved wife of G. E. Young, late of Bangalore, aged 27 years and 5 months.

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Miss Richardson, 31st Dec. 1888.....	6	0	0
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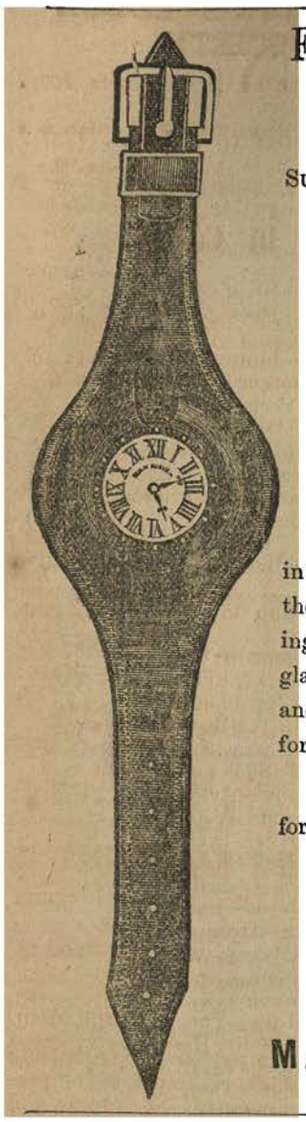

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